

The Christian Sun.

State Library

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

The "White Plague." Of all diseases that have ever warred against the human family, consumption has been the most treacherous, the most persistent, and the most deadly. Beside its ravages, and the number of its killed and crippled, the bloodiest wars and fiercest battles pale into insignificance, seem harmless in comparison. One year of consumption, any year of it, slays more victims than are numbered in a dozen years of the world's greatest and most bloody battles. Only about thirty years ago, when reliable statistics began to be collated, was the world brought face to face with the distressing fact that Consumption alone was killing one seventh of all people born under civilization, and crippling and impairing as many more; that one hundred children out of every seven hundred born in all the civilized world, were doomed to go to a consumptive's grave, the vital organs consumed before their day, and the blood dried up and the limbs wasted, ere their normal task were half completed.

That was thirty years ago.

Since that day the medical fraternity, and all those skilled in medical science, hygiene, and the curative arts, have directed their highest energy, and trained their deadliest darts against this bitterest foe to human life—Consumption. For thirty years, ten thousand batteries have been turned to the destruction of the fatal tuberculosis bacilli.

To what effect? Wonderful, marvelous, miraculous indeed. The person discovered with consumption now is not left to waste out his numbered days—and then die. No, indeed. When consumption has been discovered in its early stages, and put under treatment of fresh air, sunshine, wholesome food, some exercise, and a plenty of rest, eighty per cent are cured; of ordinary "first stage" cases, sixty five per cent are cured; of those in whom the dis-

ease is well developed, thirty to sixty percent are cured.

"Conquering and to conquer" has been the cry of the medical fraternity the past quarter of a century, and even now we hear the battle shout of triumph and of conquest. Mark this; within the life of many now living consumption will be a tame foe, if not an altogether vanquished victim; and will take its place along with small pox, and diphtheria, in the "chamber of horrors," in memory only, but in fact, and in reality, no more forever.

There is meeting even now in Washington, D. C., and assembly, one of the most important, distinguished and significant of our day, and of the world, "The International Tuberculosis Congress." These men have assembled, not as an army with banners, but as an host with hope in their hearts, deep determination in their minds, and with the courage of conquest already written on their countenance, to tell what each has done in the battle, and take counsel of one another for the extermination of a foe already vanquished, and the future prevention of this pest or plague. "No more consumption after 1930," is the slogan already raised, and in that high aim and holy purpose, may God speed them.

The medical and scientific battle array against consumption, the past thirty years is one of the boldest, most untiring, heroic and spectacular, ever witnessed by man, or told of in the annals of any profession. Talk about "divine healing," "faith cure" and the rest: but all of that combined from Adam till now does not compare in numbers and in kind with this healing from the "white plague" wrought out and brought about by the intelligent hand of science and of skill directed, albeit, by the divine hand of the Master Physician, "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

The Alamance County Fair at Burlington, N. C., takes place this year Sept. 29—Oct. 2. The State Fair at Raleigh Oct 12-17th.

CHURCH-ROLL MEMBERS.

Charity and Children recently propounded this to the craft: "Can anybody explain why a young man who is an excellent church member at home, when he moves to another town, is entirely worthless? We have such a case in mind, and it puzzles us to know what new, strange spirit has taken possession of him."

We do not wish to delay the answer, for we sincerely trust that it will be forthcoming, but wish to put another up to our esteemed contemporary: Why will a middle aged man, an old man, and a man with a family, who have been excellent church members at home, when they move from country to town, or from one town to another, become entirely useless and worthless, so far as the church is concerned? We have several such cases in mind and it puzzles us to know what new, strange spirit has taken possession of them on moving. One thing we have learned, to wit, that thousands of people, commonly called good church members, love their local church, the memories, traditions, and the grave yard there, far better than they love the kingdom of God, and its advancement among the children of men. There are hundreds today, in this Christian church of ours, who, so far as their worth, weight and influence are concerned, might as well be in Simoa or Fiji. They have not attended the church to which they belong, and answered a roll call there, in five years, and to move their membership to the Christian church near them, they will not. All that can be said of them is that they are members of the church roll, or have a fondness for the cemetery and want finally to be buried there.

Mr. Hearst, promoter of the Independence League party, is making public some very damaging letters of men heretofore prominent in both political parties, and is stirring up something of a sensation. Senator Depew, Senator Foraker, Ex-Senator McLaurin and Ex-Governor Haskell are among the number attacked and implicated, all because of alleged "shady" dealings in the hands of the Standard Oil Company.

THE SUNDAY SCHOOL.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR OCT. 4TH.

A Few Suggestions.

David Brings the Ark to Jerusalem.

Scripture Lesson: II. Sam. 6:1-12.

Golden Text: Enter into his gates with thanksgiving, and into his courts with praise. Psalms 100:4.

Review: Last Sunday's lesson was a Temperance lesson, and made a serious break in the chronological study of the Bible. I would not, therefore, review it. I would briefly recall the life of David by a few pointed, apt questions as studied in the last quarter's work. Then I would especially review the lesson for Sept. 13, which recounted the coronation of David as king of Judah and Israel, pointing out particularly his seeking the Lord's guidance, his leaving of his life in His hands, and his rare statesmanship, along with the excellent spirit that was in him.

Intervening Events: The chronology of David's reign at this point is not very clear. It is certain that considerable time has passed since he was made king; at least he had time to conquer the Philistines in two engagements, the second time at Gibeon so completely that we never again hear of them as giving the Israelites any further trouble. As soon as the Philistines heard that David had been promoted from the chieftainship of the tribe of Judah to the position of kingship over the whole nation, they came up and camped over against him, captured Bethlehem, and compelled David to take refuge in the cave of Adullam, but David was finally victorious with the result above described. Perhaps David had also had time to enter upon some of his wars of conquest. Most competent biblical scholars place the events of chapters 10, 11, 12, and 8 before 6 of II. Samuel. Therefore give the class the events of at least these four chapters.

Approach to the Lesson: Recall the lesson of last year in the Old Testament; by question find out how much they remember about the origin of the Ark, its part in the Wilderness, and at the crossing of the Jordan. Then call for the essay on the history of the Ark, assigned last time. Make clear what the Ark contained from Deut. 10:5. (It was suggested that last time you assign this question to some for home-study, not giving the reference, that you might encourage the use of the concordance. If the one to whom it was assigned failed to find it, turn to your concordance, before the class, and find it for them. Do

this in the future of other research work.)

Teaching the Lesson Proper: Last time it was suggested that you ask all to read at home I Chron. 13:15, and 16. Ask how many did this, and thank them. Point out that the account of the gathering to bring the Ark is given with greater detail in the 13th chapter, first five verses, of I Chron. that it is here. Announce that David's magnificent Thanksgiving Psalm found also in this section assigned for general reading will be given later in the lesson. You will now turn to the actual teaching of the lesson, writing the outline on the blackboard as it is developed in the teaching. Your outline will be something like the following:

1. Going up after the Ark, verses 1 and 2. The gathering, its location, why it was there (told in I Sam. 6:19-7:1), and its name will be brought out by skilful questioning and incidental instruction. If you asked some one to find why it was there, as suggested last week, call for the answer under this head. Show that Baale of Judah and Kirjath-jearim were the same. See Joshua 15:19.

2. Its Removal. How it was moved, the nature of the procession, when previously it was moved on a cart (I Sam. 6:7-16), and the directions God had given for its removal (Num. 4, 5, 15) will be brought out here. Verses 3-5.

3. Uzzah's Death. Why he was killed for touching the Ark will be brought out here as well as the fact of his death. Also that other instance of sudden death for irreverence (I Sam. 6:19, these two being what some one has aptly called "Technical Training for Spiritual Life.") Verses 6-7.

4. The Procession Ended. David's displeasure and the real cause for it, the leaving of the Ark in the house of Obed-edom, a man who was not an Israelite at all, with the expectation that evil would come to him, will be brought out here. Verses 8-10.

5. The Ark Brought to Jerusalem. The time it continued in the home of the Gittite, the blessing it brought to him, the eternal fame it entitles him to (For another instance of a single act entitling a person to everlasting recollection and honor, see Mark 14:3-9), the second going after the Ark (See I Chron. 15,) the grand procession, the priests bearing it and David and others dancing to music, together with the soul-stirring Psalm of Thanksgiving in I Chron. 16:8-36, which perhaps you assigned to some one last week will be brought out at this point. Here read that glorious processional song, Psalms 24, which was no doubt used as the Ark entered the gates of Je-

rusalem. Make this scene live, so that it might come in, in the name of the King of Glory.

Truths and their Application: 1. The danger of irreverence. There is no sin greater than this and none more roundly to be commended. We should be reverent ourselves and teach others to do so. A great responsibility rests upon God's people here, and especially the Sunday-school teachers.

2. Courage. That was a rare act of courage on the part of Obed-edom, to shelter in his home the Ark that was rejected by its own people. Though a heathen, he must have been a man of fine spiritual discernment. God blessed him for it, as he will all those who are bold for Him and His truth.

3. The Golden Text. Call for it here and impress its teaching. The Christian religion is a religion of joy. It is our duty to enjoy it, and if we do not, we may know that something is wrong, and should begin to get ourselves right.

4. The fact that dancing is mentioned in this lesson does not mean that Christians are to enjoy the license of the social dance. The dance here was a spiritual dance, a recognized form of worship, with no partners, men dancing alone, and women alone, not even in the same company. The social dance is as far from this sacred means of expressing praise towards God as anything, called by the same name, could possibly be.

Assignments for Home-Study: This begins a new quarter. If you have not held a written review recently at the end of a quarter, announce that at the end of the in-coming quarter you will do so and request all to bear this in mind in their study. Ask all to read the parallel account of the next lesson in II Sam. 7. Ask one to write a short essay on the prophet Nathan and his life's work. Assign to another to look up in the Bible why David could not build the temple, you will find the answer in I Chron. 17, also I Kings 5:3 and I Chron. 28:3, but do not give these references to the student to whom the work is assigned. Ask another to be prepared to read or recite to the class at the close of the recitation, David's fine words when he is told God does not desire him to build the temple. (I Chron. 17:16-27).

W. A. Harper.

Elon College, N. C.

THE SUNDAY SCHOOL.

Fourth Quarter, Lesson I. Oct. 4, 1908.

David Brings the Ark to Jerusalem.

2 Samuel. 6.

Golden Text: Enter into his gates with thanksgiving, and into his courts with praise. Psa. 100:4.

Places: Kirjath-Jearim, house of Obededom. Jerusalem

Persons: David, 30,000 men, Uzzah, Obed-edom.

Review of Lesson.

This lesson shows David at the flood-tide of his success. He had founded a safe capital, judiciously located, had crushed his bitterest foes, the Philistines; had become firmly established on his throne, and was ready to carry out to completion his far-reaching and statesmanlike plans for uniting his people into a nation.

His first move was to make Jerusalem a place of religious, as well as practical, importance by transferring the ark from Kiriath-jearim to Jerusalem. This laid the foundations of a sanctuary which should have national value, and exert a powerful influence in nationalizing the people. The presence of the ark gave Jerusalem a value to every Hebrew heart.

Lesson Story.

Few lessons are so full of sacred interest as this of the return of the ark, after its long absence, to its proper place in the capital and in the consecrated tabernacle.

The twenty-fifth chapter of Exodus will tell about the ark and the manner in which it was to be carried from one place to another.

In this lesson David and his men were trying to do a right thing in a wrong way. To assist. Uzzah forgot and was instantly killed.

Turn to 1 Chron. 15:12-15 verses and see how David finally brought home the ark safely, in accordance with God's command after it had tarried in and blessed the house of Obed-edom.

Lesson Teachings.

(1) Wisdom recognizes the importance of religion.

(2) A right thing may be done in a wrong way.

(3) The presence of God in any home is the highest of blessings.

G. W. T.

THE FIRST COMMANDMENT.

Thou Shalt Have No Other Gods Before Me.

By Miss Alverta White.

(Dear Doctor Atkinson: The following essay, by Miss Alverta White, of Merom, Indiana, is one of the creditable productions written by the students of Union Christian College, in competition for the prize of seventy five dollars, which the judge awarded to Mr. W. S. Alexander. This essay is at your service for the "Christian Sun," if you desire it. J. J. Summerbell.)

"The fool hath said in his heart, there is no God." In this discussion there is

no cause to prove that there is a God. Therefore, we shall assume in the beginning that man must worship, that God exists and that He commanded men to have no other gods before Him.

On this basis, then, let us proceed to find whether God made some great mistake or whether his command was appropriate. Let us discover, if we can, if this law will still hold.

When this command was given at Sinai, it was not given without due proof of its validity. It did not come as an insulated declaration, like a lightning flash from a clear sky. Rather it was the culmination of a laborious strife flint and steel. The spark falls: it flickers on the verge of dying: it glows: casts forth a stronger light and finally leaps triumphant into flame.

Amid the bewildering number and kind of gods, with Egypt and her thousands, the myriad star deities of the Assyrians, Jehovah had kindled a spark of belief in Himself, in the souls of a few men. By blowing this prospering breeze upon it He had kept it glowing and growing. He had fed it with the fuel of His power and forethought. Now the time was ripe to fan the spark into flame, and by its light to drive back the alien gods as darkness from the face of its radiance.

From the very beginning of the Jewish nation God had given unmistakable proof that He was God—all powerful, merciful and just. He called Abram from his kindred, guided and prospered him; saved him from Sodom's destruction and gave him his son. Then he had been the God of Isaac and of his sons. More than all this, He had displayed His infinite power and authority in delivering the descendants of these from Egyptian bondage.

When Pharaoh, son of Isis, and Osiris had dared refuse obedience He had clearly shown that He was a power far greater than Pharaoh's gods. His words are: "The Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt and bring out the children of Israel from among them." "The Spirit of the Nile," the beneficent god who furnished drink and made their lands fertile could not prevail against the mighty Jehovah when its waters were changed to pure blood. Fishes died at the word of Israel's God and the Nile was powerless. Even Osiris, god of light and king of all the gods, was forced to submit to this Omnipotent One. Cattle sacred to him were slain by a murrain sent by Moses' God. Even the god's own eye, the lordly sun, was compelled to hide from Jehovah, and admit there was One more radiant than he. Thus God through Moses added wonder

to wonder till Pharaoh in awe allowed His children to depart. Then did not His mighty arm hold back the sea and give them a safe passage? And that support was withdrawn while His enemies were crossing. Even there God did not cease to lead them. His pillar of fire preceded them by night and through the day his clouded chariot lead the advance. When in the wilderness, heavenly bread was sent. At their need water was issued from the sun-parched stone.

Surely they had ample proof of God, and yet, after all these manifestations, they murmured against Him. We find no reason why this injunction, "Thou shalt have no other gods before me" was not justifiable at that time. The greatest wonder is that such a command should be necessary at all; that they were not bowed down in holy reverence before the Almighty. The spirit which called forth God's reproach, "I am the Lord, thy God which have brought thee up out of the land of Egypt, out of the house of bondage," seems far more incredible than the command, "Thou shalt have no other gods before me."

After all the proof which God gave, we cannot doubt that the command was entirely fitting and justified by the circumstances. We are convinced that it was congruous with that time. But though we may look back over the pages of history and point out the successes and mistakes; allot our censure or applause with approximate fairness, perhaps we do not regard our own acts with an equal clearness of vision. To pass upon the merits of a thing after it is done demands not nearly as much skill as to be able to judge aright while the thing is being done. While we see clearly that God's command that He should be their only God was the only natural command for the wandering Israelites, do we not, sometimes, deny Him supremacy in our own hearts? Are we not often longing for the flesh pots of Egypt or enthroning a golden calf? Even after the greatest of God's revelations, the Christ, do we dare deny that God is our Lord? Are we then so guiltless that we may throw the stones of blame at them? Would it not be the act of a Pharisee to censure their murmuring when we are not as full of faith as we should be? Let us lift up the brazen serpent and discover if it will not suffice for our needs also.

What are the alien gods of today and what is their power? Do they satisfy men? Let us see. Some would say the times are different. The Israelites needed a God for their leader because they were untrained to rule themselves, they

(Continued on page 12)

NOTES AND PERSONALS.

Rev. D. A. Long, D. D., supplied the Raleigh pulpit last Sunday.

Coming at this time, that is a very interesting article in this issue "Presidents of the United States."

Would it not be well for you to read your Bible some today? It will help to smooth out the rough places in life's highway for you.

There will be a church meeting at Sage Garden, near Kernersville, N. C., Saturday before second Sunday in October at 3 p. m. and baptizing, conducted by Rev. L. F. Johnson, in forenoon of same day.

Charlotte Observer, Sept. 28, (Elon College Correspondence)

President Moffitt, as soon as his duties will allow him to do so, expects to enter upon a canvass to enlarge the endowment fund of the institution and will no doubt meet with large success in this.

If churches wish membership Transfer blanks, neatly and tastefully printed and prepared, and if Conference Secretaries wish Ministerial Report Blanks, Church Letter Blanks, and Delegates to Conference Certificates, they may procure same by ordering from The Christian Sun.

A call has been issued by a committee composed of distinguished divines for a National Lord's Day Convention to meet at Pittsburg, Pa., Dec. 1st and 3rd, 1908 at Pittsburg, Pa. The object of the meeting is to give impetus to the promotion of Sunday rest and observance.

Rev. G. R. Underwood, Sanford, N. C., one of our most faithful and loyal laborers, has had a great year in his work as reported elsewhere in The Sun—more than a hundred conversions, and many additions to the church. Surely the Lord is using Bro. Underwood in great power.

The Sun office was favored last week with a visit by Rev. C. C. Jones, who has recently resigned his field of service at Enon, Ohio, to accept a call to a circuit of churches about Wakefield, Va. Bro. Jones went from the South several years ago, and our Virginia churches are only claiming their own to call him back home.

You spent one hour last Sunday reading your daily paper. Did you spend half hour the same day reading your Bible? You have spent thirty minutes today reading your daily paper. Have you spent fifteen minutes today reading your Bible? Query: Which contains mat-

ter of most weight and worth, daily paper, or the Word of God?

Pastor L. F. Johnson, and the other pastors of Greensboro, are holding simultaneous services at their respective churches every night, two union services, at noon and at 4 p. m. are being conducted by Rev. Jno. E. White, D. D., of Atlanta. This is a plan to try to awaken the city to its spiritual interests and needs, and is attracting, and developing, much interest.

Would you like to be shown in a few, brief, delightful hours that the Bible is really "good reading," interesting and thrilling, every book of it? Then send us 50 cents in stamps, and let us send you United States Senator Beveridge's charming little book "The Bible as Good Reading." It will make the Bible appear a new book to you, and one more desirable to be read, or our taste is at fault.

Our Greensboro church, and our Third Church, Norfolk, are still without pastors secured for next year, and several other fields are calling for the services of able and efficient men. There is a great dearth of preachers among us, and the number preparing is not sufficient to meet the demand. The Christian Church needs to pray the Lord to send more laborers into the field. We need ministers now as we have not needed them in all our history, so far as evidence indicates.

Charlotte Observer, Sept. 28, (Elon College correspondence)

The publishing agent of the Southern Christian Convention, Rev. J. O. Atkinson, D. D., whose home office is at this place, will soon bring from the press two new volumes. The first is a new edition of the "Principles and Government of the Christian Church." The second is a teachers' training course for the Sunday school teachers of the Southern Christian Church. These are valuable publications and will be received no doubt by the public very willingly."

The committee on Program of the North Carolina and Virginia Conference, President of the Conference. W. A. Harper, Revs. J. W. Holt and J. O. Atkinson, met at the Christian church, Burlington, last Friday, and put in some hours of earnest effort on the program for the forth-coming annual conference. The day of "haphazard and any how" in our annual conferences is past, and program committees owe it to their conference and constituency to make the best possible preparation for a meeting that means so much to the churches as the annual conference should mean.

Rev. J. L. Foster assisted Pastor C. E. Newman in a series of meetings at Liberty church, Vance Co., from Sunday to Friday of last week. Large congregations were present: there was much interest, and a large number re-consecrated, with eight conversions and three accessions to the church. Bro. Foster was at Plymouth, Wake Co. Sunday, where he baptized four candidates. The beloved pastor, Rev. A. T. Banks, received two others into fellowship. A large audience was present and communion services were held. Pastor Banks has been called to serve the church another year and has accepted.

Secretary J. F. Hill, Jr., gives to the churches of his conference, the Georgia and Alabama, a very important notice in another column. All church secretaries should take heed thereto. We nowhere have our Sunday-school statistics, and we may not expect them till all church secretaries, like some are now doing, put these in the church letter along with their church statistics. There is space provided for this on the church letter blank, and no church letter should be sent to conference until the Sunday-school statistics have been carefully compiled and inserted. Dear church secretaries, please give heed to this, and let our next Annual give us complete Sunday-school, as it now gives complete church statistics.

The editor of The Christian Sun received this gracious note from one of our faithful ministers recently: "You, (as editor,) are in a good work and doing it well. I am rebuked for doing so little to help you out." Which is reprinted to call attention to that last line. That editor of a church paper does not live who can make a good church paper, and conduct it successfully, without the aid of his brethren in the ministry. Any church paper is what the ministry of the church sees fit to make it. Why more of our ministers do not write for, and speak to their members about taking and reading the Christian Sun, is a mystery beyond our feeble comprehension. If you wish a good church paper, brethren, feel as the brother quoted does, "rebuked," and make amends by redoubling your efforts in its behalf.

There are about 600 brandy distilleries now in operation in North Carolina.

Russia is in the throes of an Asiatic cholera epidemic. Since Sept. 8th when the presence of the disease was noted there have been 15,683 cases reported and 7,102 deaths. In St. Petersburg alone there have already been 4,931 cases and 1,875 deaths.

SUFFOLK LETTER.

Perhaps some of the readers of the Sun would like to read something about the celebration of the "Centennial of Religious Journalism" in Portsmouth, New Hampshire, September, 15-17, 1908, and I will try to gratify that desire. It was my privilege to be present, to hear all of the addresses, and to catch the spirit of the occasion.

Elias Smith published a religious newspaper in Portsmouth, N. H., on September 1, 1808; it has been published continuously from that date until the present; and it is now issued weekly from Dayton, Ohio, and is still called, as it was called when first published, "The Herald of Gospel Liberty," and its present editor is Rev. Dr. J. P. Barrett. It was the first religious newspaper ever published and has the distinction of being the first to celebrate its hundredth anniversary. The Christian church has, therefore, made its contribution of "Religious Journalism" to the world. Out of that small beginning the great power of the "Religious Press" has been evolved, and the mails carry no more important matter than religious papers. Some of the greatest editors and correspondents work for religious journals.

Elias Smith was one of the pioneers of religious literature, a man of deep convictions and intellectual ability, a tireless and fearless worker for Christ, and this paper was a medium for the output of his views and religious sentiments.

Portsmouth is one of the oldest, and at one time, it was the most important city in New Hampshire. It contains many churches, and a Navy-yard. It was in one of the buildings of this Navy-yard that the Peace Conference between Russia and Japan was held in 1905; and in Christ Church of that city the religious services, at the close of the Peace Conference and, after the treaty had been signed, were held. No one can tell what part religious journalism played in that great Peace conference.

The meetings of the Centennial were not all held in the Christian Church, but the meeting went from church to church and thus became a sort of fellowship meeting among denominations; for all denominations have shared in the blessings of the religious newspaper. Many leading religious journals were represented in the meeting by able men who delivered able papers on some religious newspaper or some phase of journalism. The Sunday School Times was ably represented by S. D. Gordon; Christian Endeavor World, by editor, Amos R. Wells; the Morning Star, by Rev. G.

C. Waterman; The Development of Baptist Journalism, by Rev. Jas. S. Swaim, editor of The Watchman; Zion's Herald, by Rev. A. J. Northamp; The Christian Register, by editor, Rev. M. Gooding.

Many splendid addresses were delivered by our own people. Editor J. P. Barrett, D. D., of "The Herald of Gospel Liberty" delivered an address on, "The Genius of the Christian Movement;" and ex-editor, J. J. Summerbell, D. D., of the same paper, on "Fellowship in Journalism." It would make this letter too long to name all the speakers and their subjects. The addresses will all be published in a book and the entire proceedings of the celebration then be purchased at small cost. It will be a remarkable book, treating a remarkable event and a great history, and will be issued from Dayton, Ohio, by the Christian Publishing Association.

I think our church had representations present from eleven states and Canada. Prof. J. N. Dales of McMaster University, Toronto, represented Canada, while I was the only one from the South.

The speakers from all denominations courteously recognized the right of the Christian church to the claim of being the first to publish a religious newspaper, and it would be fair to say that, if the Christian church did nothing more, this one service would give her equal value among protestant denominations; for religious journalism has been a potent factor in the equation of modern Christian progress. It multiplies Christian thought and standards incalculably and keeps the secular press in line for civic righteousness. It counteracts evil in untold ways, stands for right and reformation always, and distributes religious information and urges the best upon the people.

W. W. Staley.

Raleigh News and Observer, Sept. 23rd.

An article that will be read with interest is that just published in the Atlanta Constitution, this being an account of the wedding of Dr. Daniel Albright Long, of Graham, formerly pastor of the Christian church here, to Mrs. Loula Trice Easley, of Mississippi. The article says:

"Rev. Daniel Albright Long, D. D., LL. D., of North Carolina, and Mrs. Loula Trice Easley, of Mississippi, were married at Tupelo, Miss., on the 16th instant. They have been stopping at the Kimball for the past few days, and will extend their bridal tour next week. Mrs. Long is well known at Tampa, Fla., where her first husband was prominent

as a lawyer and real estate dealer. Dr. Long has been a college president in North Carolina and Ohio for about twenty-five years. Their first acquaintance was formed while traveling in the Orient."

The editorial and literary labors on the forthcoming volume of our Sunday School Teacher Training Course, ordered and authorized by the late session of our Convention, are nearing completion and it seems now assured that the book will be ready for sale and distribution by October 20th. The Committee in charge of the work is composed of Profs. W. A. Harper, Chairman, W. C. Wicker and W. P. Lawrence. This is guarantee that the writers have been wisely chosen and the work well planned and executed. Contributors to the volume, besides members of the committee, are Rev. J. U. Newman, D. D., Rev. J. J. Summerbell D. D., Rev. P. H. Fleming D. D., Rev. N. G. Newman A. B., Pres. E. L. Moffitt LL. D., Rev. J. W. Harrell A. M. and Prof. S. M. Smith A. B. The book will be neatly printed, substantially bound, will contain about 120 pages and will sell for 50 cts. per copy. It will be published and sold by The Christian Sun, Elon College, N. C., and orders may now be sent in for immediate delivery as the book comes from the press.

WHAT IS FORESTRY?

The natural rate of growth of timber which takes place can be accelerated by certain systems of management. This is called forestry. It is the means of securing the greatest amount of the most valuable wood growth from the land and increasing the earning value of the timberlands to a maximum. It is in fact the application of business principles to timberlands to obtain the highest profits from them just as banking secures the highest returns from the use of money compatible with safety of the investment. Forestry is the method of cutting the timber not only so as not to destroy the producing power of the land, as is frequently the result in ordinary lumbering, but so as to increase the producing power of the land.—J. H. P.

In North Carolina there are about 11,000,000 acres of idle farming land which should be planted in timber if for no other reason than to prevent it from washing, but the timber will make a good investment besides, as it will be growing all the time without any cultivation, and will soon be large enough for posts, barn poles, and even small saw logs. For any information about how to plant old gullied fields in young trees, write the State Geologist, Chapel Hill, N. C.

FROM THE FIELD.

NEWPORT NEWS LETTER.

"Not guilty" was the verdict recently of a jury in the case of a young man tried for forgery. The crime was practically admitted by all parties concerned at the trial. It was shown, however, that at the time he committed the crime he was on a drunken spree, was beside himself, abnormal, and irresponsible; that strong drink had made him into another and altogether different character; that in his sane, sober, and normal condition he was not the man to commit such a crime. The verdict was generally applauded and considered righteous in the light of all the facts and circumstances surrounding it. The point I desire to make is this: Here is a crime committed and the one charged with its commission is "acquitted on the ground that strong drink and not the man is responsible. The crime is established, the guilt or responsibility fixed (on whiskey) but no punishment inflicted. If the young man had been convicted as fully as was the whiskey business in the case he would have received not less than two years in the state prison. But the business to which responsibility for forgery is attached is allowed to go unpunished and is licensed by law, and protected, to go on making forgers, trials for courts, crushing out the very hearts and lives of mothers, wives, and sisters, and degrading the manhood of the community. The same courts that license the thing that makes forgers tries the forgers and then declares that the forger is not responsible but the business which the court had licensed!

Some one has said that to, "License cause and punish the effect is the logic of fools." Those who listened sanely and seriously to the proceedings in the above trial never read or heard a finer or more eloquent testimony against the saloon. The judge who presided over that court is a very high toned Christian gentleman and had to be governed by the law as it is. The law is pernicious and will some day be changed. Light is growing stronger every day and hence the shadow becomes darker. Victory lies but little ahead.

* * * * *

I have recently made some study of the book of Ruth. It is fascinating and reads much like romance and fiction, yet it is one of the best authenticated books of the Bible. These words have caught my thought: "I went out full and the Lord hath brought me home again empty"—Naomie. The truths given below

are not here taught by analogy but are strongly suggested by the above quotation. Naomie had gone with her husband and two sons to Moab. They went down there full of hope and faith and blessing. Over there she buries husband and sons and now returns to her former home at Bethlehem poor and lonely, covered with sorrow and distress. When her former friends greeted her in welcome back she said, "Call me not Naomie, call me Mara, for the Lord dealt very bitterly with me. I went out full and the Lord hath brought me home again empty." There is always danger in going down into the world to invest our talents, and abilities. Often do young men and women, so full of hope and promise, with lives rich in possibilities, carry down into the world of sin their lives only to have them spoiled and ruined. When the hour comes at which they should stand on the very summit of manhood and womanhood, to pour out from their lives great blessings on the world they find themselves empty and poor.

That uptodate, far-sighted, business man, Lot, pitched his tent toward Sodom, invested his gifts and talents with no regard to moral environment. Down into that place of moral degradation and death he carried his fair sons and daughters so full of promise and possibilities. No doubt men thought it was a fine financial proposition. See him later returning from Sodom, with family ruined, estate all gone, possessions burned up. Does he not verily return "Empty?" There is scarcely any end to Scriptural illustration of this truth. The Prodigal Son left his father's home, so rich and full of hope and blessing. He too goes down into the world, in that far-off country, and at last returns in rags, life spoiled, degraded, wasted. He went out "Full" and returns "empty." No less impressively is the lesson taught by the life of Sampson. The happiness and success of young men and women in life depend upon where they invest their lives. No life is so rich and full that it will not be robbed and ruined by sin if invested in its interest.

Murdock W. Butler.

Newport News, Va., Sept. 21, 1908.

GOOD MEETINGS.

Dear Bro. Atkinson:

I am finishing up my year's work with my churches. I have had more than one hundred conversions in my field this year, almost one convert for every sermon preached. I have one more meeting to hold, and will help in three others. I have in charge the following churches;

Christian Chapel, Martha's Chapel, New Elam, Bethel, New Hill and Zion. We had very fine meetings at New Elam and Martha's. Bro. J. S. Carden helped at Christian Chapel and New Elam. He is a good worker in revival meetings.

G. R. Underwood.

Sanford, N. C., Sept. 23, 1908.

DURHAM LETTER.

Dear Brother Editor:

We are now in a glorious revival in our new place, known as the Main St. Christian Church in Durham. Quite a number have professed faith in Christ, and a great number have shown interest in their soul's salvation. We are having large and attentive congregations. Our work is in flattering condition. The meeting will continue for a while yet. The interest is increasing with every service. Rev. W. D. Harward is doing a good work. He is preaching fine sermons to the very great satisfaction of all who attend. We are looking for greater results as the meeting progresses. We are to have a love feast Sunday, which we think will be enjoyed very much by all. The Lord is with us in great power. Pray for us, dear reader.

A. P. Barbee.

WAVERLY, VA. NOTES.

Waverly, Va., Sept. 23, 1908. For seven weeks I have been engaged in (very much) evangelistic work, then at Spring Hill, then at Centerville, then at Wakefield, and last at Union. I expect to be at Lebanon next week.

At these points I have had the assistance of Rev. C. C. Jones and Rev. M. L. Bryant who rendered most excellent and faithful service. At Wakefield, the meeting was union among the denominations, being conducted by Rev. J. Rosser Reeves, of Danville.

The work throughout has been arduous, but all of its labor and burden has been delightfully overbalanced by the glorious results which the effort brought forth. God has been with us in power and given genuine glory to His name and genuine experience to our hearts by the conversion of over one hundred and twenty five souls in the four meetings and about fifty accessions to the churches.

We are expecting a good meeting at Lebanon next week. Bro. C. C. Jones will be there to do the preaching.

We have not had a revival at Waverly yet. Owing to the circumstances in which we have been placed the matter has been postponed. Now we doubt the probability of having one before winter or perhaps later.

It was a matter of profound regret to be forced to postpone the dedication of our new church. The pew contractor made such serious mistakes in furnishing and fitting the pews that we could not get them enstalled. We are not ready yet, and are still waiting for pews. We are planning, however, to make some arrangements and have the dedication at some early date.

Our work in this section is in a flourishing condition. I have had in my care, during the past twelve months, seven churches. During this time we have done our best to divide the churches into two pasterates, and have two pastors on the work. This has been successfully done. As has appeared in *The Sun* before, Rev. C. C. Jones is to have charge of the Surry side and is to live at Wakefield. His work includes: Wakefield, Dendron, Union, and Lebanon. I have accepted Waverly work for another year, being elected by an unanimous vote of the people at a much increased salary. My work embraces Waverly, Spring Hill, and Centerville. I am engaged for my whole time at Waverly except second Sunday mornings and first and fourth Sunday afternoons, when I go to my other churches. I am to give three Sunday mornings to the Sunday-school work here. There are great possibilities here in that capacity. Our Sunday school's greatest powers are yet latent. It needs the touch of a little snap, fire, and organization; and wonders can be done. Being exceedingly interested in the Sunday-school work, I shall do my best to make this the liveliest school in the country. God help us.

There are great undeveloped possibilities also at Wakefield, and Dendron, and Surry churches. I pray that the Lord may use Bro. Jones to develop these to their largest proportions.

I believe that the possibilities are such that in the course of a few years the work will so expand that another division will be needful, and greater work accomplished.

Very truly,
H.E. Rountree.

FIELD NOTES.

It was my privilege last week to be with Bro. Barbee and his people of the Main Street Christian Church, Durham, N. C., in revival services. They have a nice, large house now in which to worship, and it was well filled through the week. The attendance at the meetings was real encouraging. The Lord was graciously with us and a goodly number confessed their sins and accepted Christ as their Savior. The meeting was to continue through this week. Many of

our people feel a deep interest in the Durham work, and there are indications that make the outlook more hopeful.

Many of our churches have passed through trials that caused people to wonder as to what the outcome would be and then in ease of failure the sentiment is expressed: It was just about as I expected. We need to have faith in God, in the cause we represent, and in each other. God is graciously with his people who are agreed upon that which pleases Him. These thoughts are being expressed as I think of our work in general, and some special points in particular. The Lord bless his people every where, and add to that number who in His name are reaching out for larger things, and are more completely yielding their lives to him.

W. D. Howard.

Norfolk, Va.

Many Conversions and Accessions

Our meeting closed at Cypress Chapel on the 5th Sunday in July. We had a good meeting. The church was revived and built up in the most Holy faith. There were some 25 or 30 professions and renewals and 12 additions to the church. We did not have any ministerial help. The pastor did the preaching. We all missed our beloved Deacon J. B. Harrell who was not able to attend the meeting more than one or two days on account of his health, which has been very poor for some time. I ask the prayers of our people in his behalf. We pray and hope that he will soon be restored to his usual health. He has been faithful in all the duties of life. God bless him and restore him back to his place in the house of God.

Our meeting closed at Mt. Carmel on Friday evening, Sept. 11th. We only held a half day meeting except Friday, we held it all day. We had but very little ministerial help. Rev. J. T. Kitchen preached one afternoon for us and Rev. R. H. Peele preached one afternoon. There were fifty some who made a profession and renewed their obligations to God and 24 united with the church.

Our meeting commenced at Bethlehem on the 2nd Sunday in Sept, and closed on Friday afternoon. We had half a day meeting, met at 2 o'clock for prayer and had preaching at 3 o'clock. Rev. R. H. Peel was with us and did the preaching. There were 25 or 30 professions and many renewals or many who promised by the grace of God to be better men and better women. Nineteen united with the church. The church has been greatly revived. God bless Bro. Peel. Our people enjoyed his preaching and his presence.

Our meeting commenced at Isle of Wight Court House Christian church 3rd Sunday in Sept. Rev. C. H. Rowland is with us and doing the preaching. The Lord willing, we are looking forward to a gracious revival of religion.

H. H. Butler.

Several Meetings.

We held our meeting at Concord the 4th Sunday and week following in July. Rev. Edward French aided in the meeting and did most of the preaching. There were two conversions and one accession.

We held our meeting at Center Grove the 2nd Sunday and week following in Aug. Rev. J. S. Carden aided in the meeting and did most of the preaching. There were fourteen conversions and reclamations and four accessions.

We held our meeting at Bethlehem the 3rd Sunday and week following in Aug. Rev. C. E. Newman aided in the meeting and did most of the preaching. There were twenty conversions and thirteen additions.

These churches were much revived. These three brethren greatly endeared themselves to the people.

We expect to hold our meeting at Bethel the 1st Sunday and week following in Oct. Bro. French is to aid in the meeting.

T. W. Stroud.

Sept. 21, 1908.

THE ROAD OF GOD.

Some one needs a cheerful word
Along the road to-day;
Some one waits with anxious heart
Your presence by the way.
Your love can help the troubl'd,
And lift a heavy load;
Your kindness touch'd by feeling,
Can smooth a trying road.
And what is life if coldly
We live it here awhile,
And fail to kindle comfort
By word and deed or smile?
Time's too short for selfishness;
Too brief for thoughts which end
In canceling the love touch,
Which makes us some one's friend.
The Golden Rule of Jesus,
Once taught in Galilee,
Enjoins the law of service
Through love's sweet ministry.
The path of life yet lieth,
Within the steps He trod,
And kindness and pity
Are still the road of God.

—I. Mench Chambers.

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THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

WHAT IS TEACHER TRAINING?

That is, without doubt, a pertinent question. Many are hearing the word, teacher-training, for the first time. Especially is this true when applied to those who teach in our Sunday schools.

Teacher-training simply means the training of teachers to teach in the Sunday-school. Within the last few years, we had lacked to have written months, it has dawned upon those interested that, next to the preacher, in shaping the religious life and destiny of a community, was the Sunday-school teacher. And the second truth that dawned about the same time and with as great force, was, that these Sunday-school teachers were a great untrained, poorly equipped body of men and women who were going to their work sufficiently earnest and zealous, but ignorant and untutored as to methods of presenting the lesson, in any sort of effectual way. The teacher-training is an attempt to go from slipshod, and "any how" way, in teaching the lesson, to a definite, sensible, logical method in presenting the truths to be taught.

It has been recently brought out that about one half of all who go to Sunday-school are never led into the way of faith, and go down to their graves without repentance, and without Christ. That fact in itself is appalling. And the further fact was seriously brought home that not over half, if even half of the children of a community ever go to Sunday-school at all. These facts put together tell something of the tremendous responsibility that rests upon our Sunday-school teachers. The reason why so many enter Sunday-school, and then drop out to be finally lost, is because, in

large measure, they are so poorly taught. If they had been taught right they would have learned the way of faith, truth and salvation.

The reason why more pupils are not brought into the Sunday-school, in large part, is because the teaching is not more enlightening and inviting. Now teacher-training aims at this very thing—to give the teacher plan and power to reach, interest, benefit, save his pupils—and to so teach that he will constantly attract pupils.

It is not worth while for our teachers to try, in some measure at least, to improve themselves in their undertaking to save the unsaved, and to reach the unreached? When men and women as earnest, conscientious and zealous, as are our Sunday-school teachers, are brought face to face with the tremendous facts about them, and the weighty responsibilities upon them, is it not natural that they should want to improve themselves, and make all possible speed and effort in that direction?

Other churches have thought so, and hence have had prepared books, pamphlets, addresses, lessons on "How the teacher should prepare" or "Training the teacher to teach."

Our own Christian denomination thought so likewise, and in the last session of its General Convention at Greensboro, decided that the time had come when something MUST be done to help our teachers. In consequence a committee of three was created to prepare, and have published, a thorough, practical and comprehensive work on "Preparing Our Teachers to Teach." The chairman of this committee, W. A. Harper, A. M., Professor of Latin in Elon College, is one of our ablest and most efficient Sunday-school teachers, and has labored with untiring energy, zeal and enthusiasm to perfect this course, and make it equal to the very best to be had on the question.

Next on the Committee is Rev. W. C. Wicker, Professor of Psychology in Elon College, a student of the methods of mental and moral activity, and himself a thorough scholar and successful teacher and preacher.

Third on the committee is W. P. Lawrence, A. M., Prof. of English in Elon College, who has had many years of successful experience as Sunday-school teacher and is a man of keenest moral perception, and is at present the efficient Superintendent of one of the liveliest and very best schools in all our acquaintance—the Elon College Sunday-school.

These three men have not only planned the work and contributed several chapters to the book, but have also called

ed to their aid the best writers they could find on topics assigned. Look then at this array of contents and contributions and the proof is positive that we are preparing indeed and in truth to give our Sunday-school teachers the best to be had for their equipment, and instruction, as teachers; Prof. W. A. Harper seven lessons on The Teacher. Prof. W. C. Wicker six lessons on The Pulpit. Prof. W. P. Lawrence Three lessons on The Sunday-school—Its History and Organization. Prof. S. M. Smith four lessons on The Institutional Sunday-school.

Rev. N. G. Newman four lessons on "The Book." Dr. J. U. Newman twelve lessons on Bible History. Dr. P. H. Fleming six lessons on Church History. Dr. J. J. Summerbell eight lessons on The Holy Land. Rev. J. W. Harrell four lessons on Bible Worship and Customs. Dr. E. L. Moffitt five lessons on The Government and Principles of The Christian Church.

A study of the above will show this includes just those things that every Sunday-school teacher should know before undertaking to teach. The Book "Preparing the Teacher to Teach" will cover some 200, or more pages, and once mastered by the teacher, he will have a fund of knowledge and information that he can constantly draw on to instruct and enlighten his pupils and draw them to him, to the Sunday-school, to his church and to his Savior.

Our Teacher-Training Course is now an assured fact, is in the printers' hands and will at a very early date be offered for sale from The Christian Sun Office.

The Christian denomination has seen the need of trained teachers in the Sunday-schools, and, thank God, is preparing to meet the need. In less than six months it is our high aim to have in the hands of every Sunday-school teacher in our border a thorough and comprehensive, and most instructive book on "Preparing The Teacher to Teach."

THE CONFERENCES AND HOME MISSIONS.

The annual conferences, soon to meet, will have no topic of deeper interest to consider than that of home missions. From all quarters comes the plea for help to struggling churches, and men and money with which to build at new points. Time and time again, at our conferences, do we hear these pleas. It is almost pitiable: this call for help in maintaining, and in building, churches in communities close at home where we feel and fully realize that churches should be sustained, and others built.

Now the work could be done if funds

were available. What steps shall be taken, at our approaching conferences, to increase our home mission assets, and enlarge our work in quarters now needy and calling?

In an endeavor looking to an increase of its home mission funds the last session of the North Carolina and Virginia Conference adopted this:

"Whereas, our Sunday schools are doing no special work looking to spiritual training in giving for the cause of the Master and His church, this committee (on Home Missions) suggests that Conference ask our various Sunday schools to contribute ten or five cents per member for a Home Mission Fund, and that this fund be used to establish mission churches, distinct from the churches aided by the Home Mission Fund of the Conference, in the bounds of our Conference, as memorials of the missionary efforts of the Sunday-schools, and further that those Sunday schools which comply with this request shall be supplied with a memorial by the President and Secretary of Conference, which they may display in their schools as encouragement to further missionary effort." That recommendation was adopted by conference in its 1907 session and of course it is yet too early to tell what the outcome will be. The purpose of it, at any rate, is most praiseworthy, this being to increase the work in behalf of home missions. Let us hope that many Sunday schools will respond and that a large fund, even the first year, will go to conference in this behalf.

Another method some of the conferences are adopting is to form Christian Missionary Associations made up of individuals who pay in a certain annual, or membership, fee and then have a voice in voting as to where the money thus raised shall be expended.

These efforts are plausible, praiseworthy and should be encouraged. They help to educate us along missionary lines, and increase an all too small amount to be given to a most worthy cause and commendable undertaking, that of supporting weak churches, and building new ones in the home field.

THE SEPARATION OF SIN.

The strongest trait, and surest characteristic of sin is that it separates. Whenever sin comes in, separation takes place. This is felt with more force when it is remembered that the craving of the human heart is for union, sympathy, co-operation, fellowship.

When you sin against a man you do by that much separate yourself from him. Convince yourself that one has

sinned against you, and you no longer care for his companionship. Sin severed all ties that bound you to him. Your heart yearns for sympathy and fellowship; but sin has closed up the fountains of one, and rendered the other barren and impossible.

It is this separation that causes the world's loneliness, the world's sorrows, the world's tears. In beginning one of his greatest books, Dr. G. Campbell Morgan writes a chapter on "Man Distanced from God by Sin." How significant!

The great chasm, the aching void, the immeasurable space between man and God are all occasioned, and then filled, by sin. Man was intended for a life of loving fellowship with God. Sin and sin only severs that fellowship, and drives man into the lonely and waste places. Many sin because they think it makes them friends, increases their sociability and draws them to their fellows. The opposite is eternally true. Sin separates, severs, tears and sunders, sin separates man from his fellows and from his God.

ELON COLLEGE NOTES.

Rev. C. C. Jones, class of 1900 was a visitor during the past week, and gave a talk at chapel service one morning. We are glad that he is coming back to the South, as he has been in Ohio for the past four years.

Miss Elsie Atkinson, certificate pupil in Elocution in 1908, who has been in Europe this summer, is now visiting at Dr. Atkinson's.

Miss Iola Lassiter of Merry Oaks, N. C., has been spending a few days with Miss Mamie Tate, the college Librarian.

The enrolment continues to be record breaking, and still the end is not yet in sight. Beginning with the first of October, there will be many more of the old, and several new, pupils to enter school.

A Ladies Reading Circle has been organized by the ladies of Elon, for their mutual aid and enjoyment. The circle is to meet once a week at the homes of the different members. The organization was at Mrs. Wilson's and the next meeting is to be at President Moffit's.

The Ladies Aid Social met last Thursday evening at the home of Dr. Newman where a most pleasant hour was spent. Most members were present, besides the lady teachers and members of the Senior class, and ministerial students.

Prof. Lawrence is to deliver an address in Greensboro, Sunday evening of Centennial week at the Christian church, on "The History of Greensboro and the Christian Church, and its Work and Progress in the City and State for the last Century." Each denomination is to have an address of similar nature by a

leading member of their respective churches. J. T. C.

NORFOLK LETTER.

Rev. W. H. Thompson of West Cairo, Ohio, a member of the Northwestern Ohio Conference, was with us yesterday. He preached at the Memorial Temple in the morning and at the Anniversary services at the Third church at night. At the latter place Rev. P. S. Sailer was present and had charge of the services, and Rev. J. W. Barrett was also present and took part in the services.

Mr. Roy Edwards a young man who feels it laid on his heart to go to China as a missionary, was present and made a short talk, a free will offering was taken to assist him as he proposes to go out entirely on faith in God to open up the way. About \$8.00 was contributed.

In the afternoon the regular quarterly meeting of the "Tidewater Christian Sunday-school Association" was held with the church at South Norfolk. A large congregation was present, including quite a number of our ministers. Mr. C. W. Bains, State Statistician of the International Sunday-school Association for the state of Virginia, was present and made a most excellent address which was highly appreciated.

The quarterly reports from the schools to the association all showed splendid work for the quarter considering the fact that it is the hard months of the year to keep up interest. Nearly every school showed an increase as compared with the previous quarter.

Rev. C. C. Ryan preached Sunday night to a crowded house including a lodge of the Jr. O. U. A. M. Bro. Ryan is growing in popularity and power. J. W. Manning.

The heavy rains during the last August not only did an enormous amount of damage to crops, bridges, railroads, and roads, but, according to an estimate made by W. W. Ashe, Forester of the North Carolina Geological Survey, the upland farming lands of the middle portion of the State have been washed to an extent of more than half million dollars, the damage being heaviest in those sections where the country was most hilly and the rainfall most concentrated.

This estimate, which is based on the amount of soil which was shown to be in the water of the rivers during the floods, indicates that more than 1,500,000 tons of soil were washed from the hills of the Piedmont during that one week of rain.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$1249.72
Monthly Dues

Thelma Lee Harrell05
 Mary Ida Harrell05
 Harvey C Harrell05
 Pierce Harris05
 Ruth Harris05
 Louise Harris05
 Jackson Harris05
 May Harris05
 Maud Lee Howell10
 Jessie Wampler10
 Eula Wampler10
 Ewell J Argenbright10
 Stella Presson10

Monthly S. S. Offerings.

Dendron, Va 2.00
 Berea (Nans'd) Va. .. 7.07
 (Aug. \$3.66 Sept \$3.41)

Special Offering.

F M Carlton 5.00
 Durham, N. C.

On support of brother .. 6.00
 by Miss Fowler.

Amt. 36th week, 1908 \$20.97

Total \$1270.69

Dear Children:

Nearly all of your letters speak of going to school again, and of how busy you are. I am glad you can go and hope this year you may accomplish a great deal in your books. School days are the happiest of all days I believe, for the cares of life do not press heavily and we can center our minds on one thing. Do not think too much of play, children, but try to learn while these free from care days are passing so swiftly. No one ever yet regretted a good education.

One of our boys, Tyler Bolling, has been sick for the past two weeks; he seems some better, though not able to sit up yet.

Two little calves found their way to

our pasture this week and as yet we do not know to whom they belong. We are caring for them the best we can till the owner comes.

We acknowledge with great thanks 10 yds. of gray flannel sent by Mrs. J. A. Andes of Weyer's Cave, Va, and 50 cts given the children by Mr. Girtton of Alamance this week while visiting the Orphanage.

Yours Cordially,
 Uncle Jim.

Cypress Chapel, Va., Sept. 15, 1908.

Dear Uncle Jim:

There are three of us children and we all want to join the band. I am a little girl nearly 3 years old. I can sing school days. I am named for both of my grandmas. I can say my little prayers and thanks at the table. Papa and mama take me to Sunday-school. Enclosed find five cents. Love to the cousins.

Your little niece

Mary Ida Harrell.

You are a smart little girl, Mary, to be able to sing. Welcome to the Corner.

Cypress Chapel, Va., Sept 15, 1908.

Dear Uncle Jim:

I am a little boy eight years old. I wish to join the band of cousins. Mama takes the Sun and we love to hear her read. Grandma lives with us. She fell down and hurt herself so she hasn't walked a step in nearly five years. We children love her and help mama to wait on her. I can drive the horse. His name is Bob. I go to the store for Papa. I will close for fear this may find its way to the waste basket. Enclosed find five cents and lots of love to the cousins.

Your little nephew,

Harvey C. Harrell.

You are welcome indeed, Harvey, and I know a boy who is careful to help mama wait on dear crippled grandmother will be a faithful one to work for the Orphanage.

Cypress Chapel, Va., Sept. 15, 1908.

Dear Uncle Jim:

I am a little girl 6 years old and wish to join the band. When I was a year old I fell on the stove and got hurt. I haven't but one good hand but I can wash for my doll and help mama pick cotton. I know my little prayer and say thanks at the table. Enclosed find 5 cents and lots of love.

Your little niece,

Thelma Lee Harrell.

Well, Thelma, you and little sister and big brother are cordially welcomed and hope you will continue to write every month.

304 Ivey St., Berkley Va. Sept. 20, 1908.

Dear Uncle Jim:

I thought I would write our letter for September. Our school has started. I now am in the fourth grade. Pierce is in the fifth grade. Louise is in the second grade. Enclosed find 25 cents.

Yours truly,

Pierce Harris,
 Ruth Harris,
 Louise Harris
 Jackson Harris,
 May Harris.

Holland, Va., Sept. 21, 1908

Dear Uncle Jim:

I will write again and send my dime for September. It seems that I am late every month. But mama has been going to church for the last two weeks and she did not have the time to write for me. Please excuse me. I will try to be more prompt next time. Uncle Jim, I want to tell you that I can make a bow and recite a piece of poetry now. Don't you think I am smart? I hope this will find all the little cousins well. I will close with much love and best wishes to you and all the little cousins.

Lovingly,

Maud Lee Howell.

Wish we could see and hear you, little lady. You must tell us what you can say.

Mt. Clinton, Va., Sept. 20, 1908.

Dear Uncle Jim:

Enclosed find twenty cents for the orphanage. We were sorry we did not get to see you while you were in the Valley. We would have been glad if you would have come to see us.

Our school began last Monday and we are kept right busy. We close with love to all.

Your nieces,

Jessie and Eula Wampler.

I regret not seeing you girls. Hope some day you'll come to College here and see the Orphanage.

Ivor, Va., Sept. 12, 1908.

Dear Uncle Jim:

I will write and send my dues for Sept. Enclosed find a dime.

Your niece,

Stella Presson.

Thanks, Stella. You have a nice looking record for this year. You have been very faithful.

Mt. Clinton, Va., Sept. 21, 1908.

Dear Uncle Jim:

We were so sorry we did not get to see you and hear you preach while you were in the Valley.

Our school opened last Monday, so I am in school now. I like it fine. En-

closed find my dime for the orphanage.
Your loving nephew,
Ewell J. Argenbright.
Sorry not to have seen you, Ewell.
Guess it will be another year before I
come again.

TIMBER LANDS AS PERMANENT INVESTMENTS.

During the past twenty years timber lands have constantly increased in value and owners have derived a profit from their holdings due to this appreciation. This is a speculative, although legitimate profit. Timberlands are capable of yielding an additional profit independent of the increase in the value of the stumpage, which is due to the annual growth of the timber. This profit, which comes from growth, is greater on cut-over lands and from young timber than from old growth. Although it accumulates on all land which has any timber growing on it can be greatly increased by definite methods of management, by protection and systematic cutting. It is evident then that the value of timberlands as permanent investments depend primarily upon the amount of the annual growth of timber taking place on the land, just as the value of farming land depends upon the amount of the crop which is yearly produced. The farmer can determine without difficulty the amount of his yearly crop and his profit or loss from it. It is difficult for the owner of timberland to ascertain the amount of annual growth on his land and its consequent earning value. It is still more difficult for the owner of timberland to ascertain the methods by which he can increase the yield from his land. It is in fact a complicated problem involving the determination of the yield, the grade and the value of the timber which grows each year, as well as the rate of growth of the trees of different sizes. Many owners have considered the earnings from annual growth too small to be considered. They expect to secure profits only from the increase in the value of the stumpage or the speculative profit. By failing to apply business methods to the management of their timber land they only realize partial profits. Heretofore we have been dependent upon the old growth for timber. Every year as the amount of the old growth becomes smaller we are more dependent upon the second growth and must eventually be entirely dependent upon it and upon the annual growth of timber which comes from it to supply the United States with lumber.

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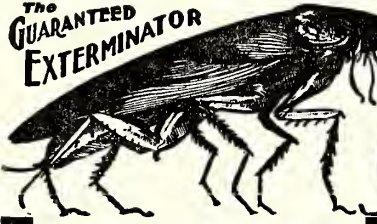
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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1088. AN OLD AND WELL TRIED REMEDY.

Beware of Ointments for Catarrh that Contain Mercury,
As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.
Sold by Druggists. Price, 75c. per bottle.

MEDICINE.

We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?
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We also teach Bookkeeping, Shorthand, Penmanship etc., by mail. Send for Home Study Circular.

THE BEST MAGAZINES AT VERY BEST PRICES. TO CHRISTIAN SUN READERS.

If you are to have in your home the very best magazines we are in a position to supply them far cheaper than you can obtain them from the publishers, as the following indicates: to wit:

- Offer No. 1. THE DELINEATOR,** (Regular price \$1.00), EVERYBODY'S, (Regular price \$1.50), our price for the two with THE CHRISTIAN SUN one year \$3.00.
- Offer No. 2. THE WORLD'S WORK,** (Regular price \$3.00) THE DELINEATOR, (Regular price \$1.00) THE CHRISTIAN SUN, (Regular price \$1.50) All one year for \$3.75.
- Offer No. 3. COSMOPOLITAN,** or WOMAN'S HOME COMPANION with THE CHRISTIAN SUN \$2.20. Both with THE CHRISTIAN SUN \$3.00.
- Offer No. 4. AMERICAN REVIEW OF REVIEWS,** (Regular price \$3.00) with THE CHRISTIAN SUN one year \$3.10.
- Offer No. 5. McCLURE'S..** (Regular price \$1.50) WOMAN'S HOME COMPANION (Regular price \$1.00) both with THE CHRISTIAN SUN \$3.10.
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The long winter evenings will soon be here and you wish some of the leading magazines in your home. We offer you our services to secure them for you at a great saving to you.

Now is the time to renew for The Sun, and get your magazines at a great saving. Send all orders to

THE CHRISTIAN SUN, ELON COLLEGE, N. C.

(Begun on page 3)

were accustomed to naught but slavery. We have great monarchies and oligarchies, republics and democracies. We need no outside ruler. We are not oppressed by slavery.

True the Israelites were bound down by slavery, but they had, in Moses, a leader trained to rule. A man endowed with as much intellect, as keen sensibilities, in short, with as fine natural talents as the world had ever produced: add to these forty years of careful training; the keynote of which was that he was to rank as a leader of the world, and be the absolute despot of several millions of people: to the man thus endowed and educated in history, science, war, diplomacy and statescraft, add forty years of vigorous life in the open air, of study of nature and philosophy, add all these and you have a man fitted to rule any nation, so far as man is concerned. Had God's leadership rested merely upon their temporal, physical need, Moses could have met that need. Neither do our governments take away our need of a God. They are not infallible. Wrong has not abated much in all the years, through Bastille or Gibbet. Our governments should rather be a constant reminder to us of Him. Our boasted freedom from thralldom of body or mind has been wrought out through all the ages by the growth and unfolding of God's plan. It is the darkness driven ever backward by the light of His matchless Son. To quote Baneroft: "At the foot of every page in the annals of nations may be written "God reigns." Events as they pass away proclaim their original, and if you will but listen reverently you may hear the receding centuries, as they roll into the dim distance of departed time, perpetually chanting, Te Deum Laudamus, with all the choral voices of the countless congregations of the age." Were not our governments born at the earnest prayer of millions to Him? Was not America wrested from the powerful tyrant by the weak few? This thing which is historically true could not have been, without the aid of some divine power. Governments are commissioned of God, or they fall. They are God's ambassadors. God manifestes himself to mankind in all wise, good, humble, generous, great and magnanimous men. One of our greatest jurists, John Jay, says, "God governs the world and we have only to do our duty wisely and leave the issue with Him." Since our governments and our liberty were thus given us, how weak and foolish to place them on the pedestal and seek to overshadow their author!

Truly various are the gods man sets

up in his sanctuaries. Some taking a yet narrower view regard the gratification of the senses, the animal nature, as the chief end of their existence, surrender their whole life as a sacrifice in vain worship of Bacchus, and Epicurus. Hear Bacon: "They that deny God destroy man's nobility: for clearly he is of kin to the beast by his body, and if he be not of kin to God by his spirit he is a base and ignoble creature." How unworthy of man fashioned in God's image! A man with power to dream dreams and see visions; who was made only a little lower than the angels to bow in servile homage to passions and appetites that would shame the brutes he rules! What hecatombs of opportunity and possibility! "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption."

Equally vain and ill founded, but a little less repulsive in outward form, is the worship which erects the golden calf in the high places. The goodly Babylonish garment, the shekels of silver and the wedges of gold still have power to call men from the path of duty. How often in this age is a man so, how often is the Christ sold and his principles set at naught for thirty pieces of silver. Indeed it seems that this present age of commercialism is garnering a richer harvest of Iscariots than any other. Truly the love of money is the root of all evil, and yet to what purpose is this idolatry? "Labor not to be rich; cease from thine

own wisdom. Will thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle." We have heard the statement that money is a part of one's-self. That is, if a man works one day and receives one, two or three dollars for that work, those dollars represent just so much of that man's physical power. They represent one day of that man's life. If then that man treasures and hoards those dollars and considers them the chief end for which he lives, his idolatry becomes an insidious worship of self.

"Who works for glory misses of the goal."

"Who works for money coins his very soul."

(Concluded next week.)

NOTICE.

To the Secretaries of the Churches of the Georgia and Alabama Conference.

In making your report to the Annual Conference, you will please give the statistics of your Sunday school: The Superintendent's name and address: Secretary's name and address: the number of pupils enrolled and in attendance. Brethren, please attend to this as it is important.

J. F. Hill, Jr.,

Secretary Ga. and Ala. Conference.
Phoenix, Ala., Sept. 23.

Argo Red Salmon is cheaper than beefsteak and contains more nourishment.

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THE CHRISTIAN SUN, Elon College, N. C.

WHAT OF YOUR HOUSE?

There is many a household that goes to church without bringing the church back into the house. But if Christ is really the head of a household, the home of that household ought to be just as much his dwelling-place as it the church. Is it so of your home? When Paul wrote to Philemon, he sent greetings also "to the church in thy house." There are such houses today: houses where the joy and the love and the good-fellowship are so far above the ordinary that people love to enter them; and when they leave, they feel that they have had a taste of heaven. It is only a matter of making Christ King.—S. S. Times.

The North Carolina Agricultural Society, J. H. Currie, President, Joseph E. Pogue, Secretary, are inviting the people of the State to the 48th State Fair October 12-17, 1908, very neatly prepared and printed tickets of invitation being sent out with an attractive program and the declaration that prospects are bright for the greatest fair ever held in North Carolina. The State Fair has come to be a very popular, and much patronized institution, and the number attending each year increases rather than decreases.

A wealthy Pittsburg, Pa. father recently celebrated his golden wedding by placing as favors beside the plate of each of his four children a check for \$4,000,000 and after these sixteen millions were disposed of papa and mama still had fifteen millions to go upon.

The fact that a passenger train over the Northern Pacific Railroad had a

head on collision with a freight train, (in which a number of persons were killed and many injured) in a drifting snow storm at Youngs Point, Mont., September 25th, while we in the South of the same people and country, were melting with summer heat, shows some thing of the largeness of our territory and the variation of our latitude.

Twenty-five persons were injured on the fair ground at Roanoke, Va., when a stand collapsed, on which were more than a thousand people.

FOR THE DOCTORS.

"Did the bottle of medicine do your uncle any good?"

"No; when he read the wrapper he found he had three new diseases."

Get Rid of Your Catarrh

You need not suffer from catarrh, bronchitis, lingering colds or other catarrhal troubles. I have a remedy that will give speedy relief and make a radical cure. It is simple, pleasant, inexpensive and harmless.

No matter if the disease is ever so deep-rooted—no matter how long you have been suffering from it—no matter how many other remedies have failed—you may be cured.

As the catarrhal germs enter the nasal passages and lungs with the breath, the most reasonable conclusion is that a cure can only be effected by an antidote that is breathed through the nostrils, thus reaching every spot where the breath has carried the disease. My remedy is the antidote. It is a compound of herbs, roots, leaves and flowers, which, when burned, emits a fragrant, soothing, healing smoke-vapor that immediately relieves and ultimately cures all forms of catarrh.

Send me your name and address and I will send you by return mail a free trial treatment, and also an illustrated booklet. Write before you forget it. Address Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

ITCHING SKIN SPLITCHES.

Are you troubled with them on your arms and neck? Don't wait to buy Tetterine until your face is completely covered with scaly splotches or your hands are raw with Eczema, but buy a box now. It will give you quick and permanent relief.

Tetterine will cure Eczema, tetter, itching piles, ringworm, dandruff, and all skin disease. Can you afford to be without it in the house? A trial will convince you. 50c at drug stores or by mail on receipt of price.

Shruptine Co., Savannah, Ga.

RALEIGH AND SOUTHPORT RAILWAY COMPANY.

P. M.	A. M.	STATIONS.	A. M.	P. M.
1:30	6:00	Lv Raleigh T t	Ar. 9:25	4:30
1:40	6:11	Caraleigh t	9:10	4:20
1:44	6:19	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:33	4:07
1:57	6:32	Hobby	8:45	4:00
2:05	6:42	McCullers t	8:40	3:56
2:10	6:47	Banks t	8:31	3:50
2:20	7:00	Willow Springs	8:20	3:40
2:28	7:10	Cardenas	8:10	3:33
2:33	7:13	Varina t	8:05	3:30
2:43	7:23	Fuquay Springs	8:00	3:20
2:50	7:30	Rawles	7:46	3:13
2:57	7:40	Chalybeate	7:40	3:07
3:02	7:45	Kipling	7:35	3:02
3:15	8:00	Cape Fear	7:20	2:46
3:21	8:08	Lillington	7:15	2:41
4:30	9:25	Ar Fayetteville Lv	6:00	1:30

SUNDAY TRAINS.

1:44	6:16	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:53	4:07
4:25	8:05	Raleigh	10:45	7:40
5:07	8:47	McCullers	10:00	7:00
5:25	9:05	Willow Springs	9:40	6:40
5:38	9:18	Varina	9:35	6:28
5:48	9:28	Fuquay Springs	9:28	6:20
6:03	9:43	Chalybeate	9:10	6:03
6:09	9:48	Kipling	9:05	5:55
6:30	10:00	Lillington	8:45	5:35
7:45	11:25	Fayetteville	7:30	4:20

JNO. A. MILLS, Pres. and Gen. Mgr.

It's Nerves

That make life worth living—when they are all right. But when weak or exhausted it's different; some of the organs do not get enough nerve energy. Their action becomes weak. The penalty is aches, pains and misery. Dr. Miles' Nervine restores nervous energy. It establishes normal activity, so that nature can correct the irregularities.

"Dr. Miles' Nervine has completely cured me of nervousness and indigestion. I suffered untold misery for months. The first half bottle of Dr. Miles' Nervine relieved me. I have used 7 bottles in all, and now I feel as well as ever, eat heartily, digestion good, nerves strong, sleep well." MRS. MOLLIE FLENNOR, Campbell, Texas.

If first bottle fails to benefit, money back.
MILES MEDICAL CO., Elkhart, Ind.

The Centennial of Religious Journalism

EDITED BY J. PRESSLEY BARRETT, D. D.
Editor Herald of Gospel Liberty

This is without doubt the most generally interesting publication sent out by the Christians. Its centennial, historical and denominational features make it not only unique in character, but interesting as well. From beginning to end it claims the interested attention of the reader.

We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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MARRIED.**Rountree-Harrell.**

There was a quiet, though beautiful marriage at the home of Bro. A. L. Harrell on the 5th Sunday morning at 10:30 o'clock, Cypress Chapel, Nansemond Co., Va., when his beautiful and accomplished daughter, Miss Annie Catherine Harrell and Mr. Frank Cleveland Rountree, were by their pastor united in the holy estate of matrimony. They have the best wishes of their many friends.

H. H. Butler.

Tidwell-Harrell.

At the home of the bride's Father, Nansemond Co., Va., Sept. 10th, 1908, Mr. Robert J. Tidwell and Miss Effie Maud Harrell were united in the holy estate of matrimony by the writer and the young couple took the train at Buckhorn on S. A. L. for the Southern cities. May their lives be prosperous and happy.

H. H. B.

DIED.**Pearce.**

Mrs. Lue E. Pearce, wife of John V. Pearce, was born January 19, 1869, and died January 27, 1908. She was the mother of eight children, five of whom preceded her to the spirit world. She had been a member of the Christian Church at New Hope, Franklin Co., N. C., for about nine years. Just before her death she expressed a willingness to go if it should be the Lord's will. The Lord bless the relatives who are left on the shores of time.

W. D. H.

Denton.

Mrs. Unie Ellen Denton, aged 75 years, departed this life March 5, 1908. She had been a member of the church for about 25 years. She held her membership at Beulah Christian church, Franklin County, N. C. She said she was ready to go. The Lord's blessings rest upon all bereaved hearts.

W. D. H.

Winborne.

J. W. Winborne, of Lamberts Point, Va., and a member of the Lamberts Point Christian Church, departed this life August 26th, 1908, aged about sixty years. She was a great sufferer for several weeks before the end came, but he bore his afflictions with patience and gave expression to his trust in God. His body was taken to Bethlehem Christian Church and laid near the grave of his wife who, about two years ago, was called from time to eternity. He leaves

four brothers and many friends to mourn their loss. The Lord graciously bless them all.

W. D. H.

Denton.

Mrs. Nettie Denton, wife of Genatus Denton, was born June 19, 1883, and died March 4, 1908. She had been a member of the New Hope Christian Church since the age of 10 years. The Lord bless those who are left to mourn their loss.

W. D. H.

Pugh.

At Thomasville, N. C., Sept. 12th, Mr. C. C. Pugh, of Morrisville, N. C., died. Had he lived until Nov. 29th, Prox, he would have been 21 years old.

He leaves four sisters, two brothers, and a devoted mother, to mourn their loss.

This young man was in the employ of the Southern Railway. At the post of duty, he was crossing the track, upon which was a backing engine. Having his foot in the frog of a switch, he was caught, receiving injuries from which he died, within twelve hours.

His body was laid to rest in the cemetery at Morrisville, N. C., in the presence of an exceptionally large number of friends and sympathizers, Sunday, Sept. 13th, Rev. R. E. Atkins conducting the services. There were present, at his burial, some twenty-five railroad men, to show their high respect for the deceased and to express their sympathy for the bereaved and heart-broken family. Mr. Holt, the man who held the throttle, when the fatal occurrence took place, was present, and spoke in flattering terms of Mr. Pugh. I am told he was held in high respect by the company and was fast winning for himself an enviable reputation.

He was a member of the B. R. T. At the age of twelve he made a profession of religion and joined the church. He was a member of Morrisville Christian church at the time of his death and we look, with fond hope, to meet him in the sweet bye and bye where satisfaction fills the soul.

J. W. Patton.

Morrisville, N. C.

THE PRESIDENTS OF THE UNITED STATES.

The table of the Presidents of the United States does not include as many names as that of the rulers of the ancient Roman, or the modern British Empire, but it gains upon them by reason of the limited duration of the terms of those whom it records. Washington fortunately refused to be elected for a third term, thereby fixing a wholesome precedent. He was a native of Virginia and a member of the Church of England, which, after the revolution in this country, was modified into the Protestant Episcopal Church. He was inaugurated at fifty-seven years of age.

John Adams reached the exalted post when sixty-two. He was a Unitarian. Some authorities speak of him as a Congregationalist. The early New Englanders were Congregationalists. They divided upon the Deity of Christ. Individual churches denied this doctrine, while the majority retained the faith which the Puritans and Pilgrims brought to this country. One by one the churches denying that faith took the name Unitarian; the others were popularly called Orthodox and Trinitarian. The Unitarians, by implication and sometimes by word, were spoken of as heterodox. The church with which John Adams was connected was Unitarian in belief, and he avowed his Unitarianism vigorously, as did his son. At the present time divers of the old Congregational churches in Boston, though now strictly Unitarian, have as part of their designation "Congregational."

The third president, Thomas Jefferson, who was inaugurated at fifty eight, was a "Free Thinker;" indeed, his enemies, and some not his enemies, declared him an Atheist. It is certain that he did not regard the Bible as a special divine revelation, but that he believed in God can be proved by many quotations. He was practically, in belief and limitations of belief, in sympathy with Benjamin Franklin.

James Madison was also fifty-eight when elected. He was a Protestant Episcopalian. James Monroe, one year older than Madison at his inauguration, was also an Episcopalian. John Quincy Adams became President at fifty-eight, and, as stated above, was a Unitarian.

Andrew Jackson when inaugurated was of the same age as John Adams. He was a Presbyterian. Martin Van Buren took the presidential chair at fifty-five. He was a communicant of the Reformed Dutch Church doctrinally agreeing with the Presbyterian.

William Henry Harrison was the eldest ever elected President, being sixty-

eight; he was an Episcopalian. John Tyler succeeded him, at fifty-one, and was an Episcopalian. James K. Polk was but fifty when elected, and though he affiliated with the Presbyterian congregations at an earlier period, was a Methodist in sentiment, and at a later time was received on profession of faith into the Methodist Episcopal Church South.

Zachary Taylor was sixty-five years of age when inaugurated, and was an Episcopalian. Millard Fillmore was fifty, and in religious belief and connection was a Unitarian. Franklin Pierce lacked one year of being fifty and was an Episcopalian. James Buchanan, the fifth in the seventh decade of their lives, was sixty-six, and a Presbyterian.

Abraham Lincoln was fifty-two, and was a Presbyterian. Some authorities say that he was a Methodist. He had great sympathy with the Methodists and often attended their churches, but he affiliated with the Presbyterian body as to congregation, though not a communicant. Andrew Johnson was fifty-seven when the bullet of an assassin raised him to the Presidency. His wife was a Methodist, but we have been informed that his affiliations, so far as he had any, were Presbyterian.

Ulysses Simpson Grant was forty-seven when he became President, and was the youngest who had as yet reached that post. In religion his ancestors were Methodists and he always attended the Methodist Church—except when he followed Dr. Newman in his short and peculiar relation to the Congregational body. President Grant was never a member of the Methodist Episcopal Church, but in his last days was baptized by Dr. Newman.

Rutherford Birchard Hayes, who succeeded Grant when fifty-four, bore a similar relation to the Methodist Church. He was one of the trustees, and a regular attendant and supporter. Mrs. Hayes was a member of the Methodist Episcopal Church, but, so far as we understand, President Hayes at no time became a member.

James Abram Garfield was forty-nine when he became President. He was a member of the Church of the Disciples, Chester Alan Arthur, who was fifty-one when he exchanged the Vice-Presidency for the Presidency, was an Episcopalian.

Grover Cleveland, twice President, was forty-eight at the beginning of his first term, and fifty-six when he began his second. He was the son of a Presbyterian minister and was always an attendant upon the Presbyterian Church. Benjamin Harrison became President at the age of fifty-five. He was a member and lay officer of the Presbyterian Church.

William McKinley, who succeeded

M. P. Moller, Hagerstown, Md.
BUILDER OF HIGH-GRADE CHURCH ORGANS.

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Buckets, Churns, Coolers, Cans

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Will never wear out.



Cleveland at fifty-three, was a member of the Methodist Episcopal Church. His successor, Theodore Roosevelt, is a communicant and member of the Reformed Dutch Church, the same to which Martin Van Buren belonged, being only forty-three when he was inaugurated. He was the youngest who ever became President.

From various sources we have gleaned or accredited some interesting facts.

Wales is a little country. We have walked across it in two or three days, but on the authority of General James Grant Wilson, their biographer, we record here that eight Presidents have been in part of Welsh descent: John Adams, Thomas Jefferson, James Madison, James Monroe, John Quincy Adams, William Henry Harrison, James A. Garfield and Benjamin Harrison.

Reelections to the Presidency seem to run in a kind of destiny. Except Cleveland no President has been reelected unless he was a military man or held a chief executive office during a war period. Washington was a soldier of the Revolution; Jefferson, Governor of Virginia during that war; Madison, President during the second war with Great Britain; Monroe, a Revolutionary officer; Jackson, the hero of the War of 1812; Lincoln, a soldier (a little while in the Black Hawk War), and President during the War of the Rebellion; Grant, a soldier of the Mexican and Civil Wars; McKinley, a soldier in the Civil War and, in his first term, President during the war with Spain.

Six of the presidents, Washington, Jefferson, Madison, Jackson, Johnson and Hayes, became planters or farmers upon retiring from public life. Five, Van Buren, Polk, Fillmore, Pierce and Grant, traveled extensively at the close of their official career.

Three, John Adams, Pierce and Buchanan, sooner or later became practically recluses.—N. Y. Christian Advocate.

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NEWS ITEMS.

The Lake Superior forest fires have caused a loss of \$5,000,000 in property and rendered 1,500 people homeless. This is only one of several destructive forest fires in the West recently.

The Audubon Society people say there is not as large a crop of partridges this year as last on account of the heavy rains of the present year which were very destructive to young bird life.

Herman Ridder, editor of the Staats Zeitung, a German paper in New York, has been appointed treasurer of the National Democratic Committee to succeed Gov. Haskell, resigned.

There are now about three hundred Chinese young men in American schools and colleges, and a like number in European countries. The Chinese are learning western ways, and that nation is waking up.

Owing to charges against Ex-Governor Haskell, Treasurer of the Democratic National Committee, that official, though denying the charges, resigns his position, to relieve the situation of any embarrassment that might be occasioned by his remaining.

Germany and France are spending 11,000,000 a year in conserving their forests, while the United States spends only \$1,500,000. We are going to wake up some day to the reckless, not to say sinful waste of our valuable timbers and forests.

On Aug. 1, the Sultan of Turkey, Abd-ul-Hamid, walked out in the streets of his capital for the first time since 1876 when he became Sultan. A supreme ruler, but constant and guarded prisoner, among his people. He is afraid of them, and they of him.

At several places in North Carolina recently cotton ginneries have received letters signed "Night Riders" threatening that the receiver must not gin any more cotton while it sells at the present prices or their gins will go up in smoke. This is the very worst form of anarchy and the mob spirit, and if the dastardly offenders can be apprehended they should suffer the extreme penalty of the law.

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

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